The Orthodox Jews still choose their rabbis from among the students of famous *yeshivas,* but when in the nineteenth century a European education also came to be demanded from them, special institutes were founded for their training. Among the oldest is the Collegio Rabbinico in Home (formerly in Padua), and the Rabbinical College at Metz, founded in 1829. There is further a Liberal and an Orthodox Rabbinical College in Berlin, a Conservative College in Breslau, and seminaries in Vienna, London, Amsterdam, Budapest, Serajevo, and Rhodos; and five in the United States (the oldest in Cincinnati, founded in 1875, for the training of Reform rabbis), from which, between 1923 and 1927, 168 students graduated as rabbis.

(2) COMMUNAL ORGANIZATION

The Jewish local community *(Jcahal, kehilla)* kept up the Jewish worship all through the Diaspora. It had to make provision for the religious services, for the ceremonial at weddings, burials, and circumcisions, for the care of orphans and the poor, and for Jewish education. It was more than a voluntary association; it existed in public law, and was endowed with important economic and political rights and duties. For the Jew the community was his

national home and his refuge in the midst of hostile surroundings* The Jews could not have survived centuries of persecutions but for their solid communal organization.

In Eastern Europe till recent times membership of a Jewish community was a matter of course for every Jew, and he was loth to live where there was no such community. The Jews scattered in rural districts where they were too few to form a community, would join that of the nearest town, and go there for the Feast days, and it was extremely rare that a Jew should be unconnected with any community.

When in modern times the relations between the State